

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

Walking the Talk
Galatians 2:1-6, 11-21

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a Unit of sessions needs to have access to the "Basic Information for Leading the Unit of Study". That information is often provided at the beginning of that Unit of sessions. The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Make copies of the helps for the Bible study time which are given at the end of the Worship Time.

Worship Time Leader:

Ask a child or young person to read Psalm 95:1-7. A copy of the verses is included at the end of the Sharing Time.

You will close the worship time with the group reading together Galatians 2:20. You may read that from the Bibles which each member has or you may choose to make copies from the copy given at the end of the worship time materials.

Music Sources:

Amazing Grace Various sources. *The Worship Hymnal* #104; CCLI #22025 Public Domain.

Behold, What Manner of Love, *Maranatha Praise!* 3rd Edition. #45; CCLI #1596

Come Into His Presence, *The Worship Hymnal* #584, CCLI # 18819

I Have Decided to Follow Jesus, Various sources. *The Worship Hymnal* # 434; CCLI # 5077724 or 2151540

Gathering Time: (Suggested time: 15 minutes)***Walking the Talk*****Focal Text**

Galatians 2:1-6, 11-21

Background Text

Galatians 2

Main Idea

When we truly understand and receive the gospel, we express it in all aspects of our lives.

Question to Explore

What blind spots do you have about how the gospel affects your life?

Teaching Aim

To lead the class to identify blind spots they may have about living the gospel in all aspects of their lives

Gathering together:

Choose hymns and praise songs to begin. One that the children know well should be included.

First thoughts:

A professor began class one day by saying to his students: "I will tell you a story and I want you to tell me what it means." He then told them, "A man was building a house. He carefully counted exactly how many bricks it would take to finish it. When he completed the job he had one brick left over. Do you know what he did with it?" After several puzzled looks and wild guesses, He said, "The man just threw it away!" He then told the class that their assignment for the next day was to figure out the point or purpose of the story.

The class was baffled the next day. The teacher said, "We will try it again." Then he said, "A woman with a small dog sitting on her lap was riding on a train beside a man

smoking a large, black, smelly cigar. After she endured all she could stand, she said to the man, 'If you do not extinguish your cigar I will throw it out this window!' He replied, 'You do and I will throw your dog out also.' She grabbed the cigar out of his mouth and tossed it out the window. He made sure the little dog followed promptly.

When the train pulled up to the next stop they stepped off and saw the dog running to meet them. What do you think he had in his mouth?" In one voice the class said, "The cigar." "No," the teacher said, "He had the brick from yesterday's story!" Then they got the point. The first story simply set up the second story. Neither story had a point. What we look for in any story, any situation, any life—is to see the point or purpose of it all.

Although those two stories were pointless and without purpose, life should not be so. Our life should have a purpose. What is the reason or purpose of life?, of your life? Paul said, ***I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me (Galatians 2:20).***

Today we will look closely at God's purpose for our lives.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

Walking the Talk

Focal Text

Galatians 2:1-6, 11-21

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Introduction to your personal study:

"A person shouldn't come to church looking like that." "That's not church music. That's the world's music." "It's not a sanctuary if it doesn't have pews." "Our pastor isn't like the one we had back home." "It's not baptism if it the baptistry doesn't have a picture of the Jordan river behind it." How many times have you heard statements like these or others that reflect a person's heritage or upbringing? People have their blind spots in church life. Jewish Christians, coming from their dependence on the law for a right relationship with God, had a difficult time in not continuing to rely on the laws and traditions they had been taught. How do we deal with these "blind spots" in our Christian walk?

Background:

Please ask for and read the information contained in the “**Basic Information for Leading the Unit of Study**”, found at the beginning of this Unit. Whoever downloaded this session for you should have that material for you, as well.

Focusing on the Meaning:

In Jerusalem, Paul Defends the Gospel of Grace (2:1-6)

Paul continues his defense of the gospel he preached which he received in a direct revelation of God. He goes to Jerusalem fourteen years later. It is unclear if the fourteen years comes fourteen years after his conversion or fourteen years after his visit with Peter reported in v 1:18. Barnabas and Titus accompanied him. Barnabas was known to the church there. He was known as a "good man." He had been sent to Antioch to examine that new church. Titus was a convert made on the first missionary journey.

Paul indicates that this visit was in response to a revelation. He did not go in response of a command of the church in Jerusalem. He did not go acknowledging any authority of the apostles there. He has already shown his independence from the apostles by sharing his conversion and call. He indicates also in his first trip to Jerusalem that he was not there long enough to have received instruction from the apostles. Upon arriving in Jerusalem the second time he laid out the gospel he had been preaching. It was not communicated so they could change it. It was there for them to accept or reject. This presentation was made privately to some of the leaders. It was not to a called assembly of the church for its approval of the gospel that Paul preached.

It is probable that the Judaizers sought to have Titus circumcised. It cannot be determined if Titus, a Greek, was actually circumcised. If so, Paul later on regrets the incident. It is probable that Paul might have temporarily agreed for him to be circumcised but then changed his mind before the actual circumcision. It is probable than Titus was not circumcised.

Paul indicates that this matter came up because bogus Christians, not leaders of the church, had sneaked in to see the actions of Paul and to make all Christians bound to the law. Paul is insistent that their only purpose was to distort the gospel and obligate all believers to the Jewish customs.

He is fighting this battle, not for himself, but for the truth of the gospel that it is faith and not works that makes individuals Christians. He does not want the message to go from simple faith to having other requirements for people to become Christians.

The false brothers, the sham-Christians, cause Paul to defend the position that nothing was added to the gospel of faith in Jesus Christ. It was not changed. "Those that seemed to be important" could refer to church leaders. Anyway, nothing was added or

changed in Paul's message. There were no additions, no subtractions, no changes. No external differences between people affect God's treatment with them. He is consistent in his dealing with each person.

Paul Defends the Gospel of Grace Against Peter's Inconsistencies (2:11-14)

Peter came to Antioch. This is the city where believers had begun to witness to Greeks and great numbers of people believed. Peter ate and had fellowship with Gentile Christians there. Then upon the arrival of people from the circumcision group of Jerusalem, he no longer ate with the Gentile Christians because of their criticism. In the Jerusalem meeting the leaders of the church determined that Gentile Christians were free of observance of Jewish tradition. They did not say that Jewish Christians were free from the customs of their people.

As other Jewish Christians joined Peter in this hypocritical practice, it even caught up Barnabas. Paul accosted Peter before the entire church because of his inconsistent behavior. Peter was intellectually holding to the Jewish tradition but at the same time was living much like the Gentile Christians were living. At Jerusalem Paul and Peter had fellowship together. Then in Antioch Paul publicly opposed Peter because of this changing attitude about observation of the law. With this freedom to live outside the traditions of the Jewish Christians, Peter sought at the same time to bind the Gentiles to the law that he was not practicing.

The gospel, when properly lived out, has practical & obvious effects on how Christians relate to other believers. Peter, upon arriving at Antioch engaged in good fellowship with Christians there. When he withdrew from that fellowship upon the arrival of the Judaizers, the fellowship was broken. Paul chastised and corrected Peter. Peter accepted the chastisement and correction. Values inconsistent with grace should not be barriers for Christians relating to one another. Living by values not consistent with grace affect congregational health. They must be dealt with even while members strive to live in peace and harmony.

Paul Clarifies the Difference Between the Law and Faith in Jesus as the Means of Salvation (2:15-21)

Paul enunciates his teaching on salvation. Man's acceptance by God is brought about by the simple act of trusting in Jesus Christ alone. It is not caused by anything else. He uses three terms to explain this understanding. Justification is the term used to express the thought that a person is right with God. Works of the law are the requirements that God gave to the Jews through Moses. The argument Paul gives is that the Law cannot produce a right relationship with God. Faith in Christ expresses the act that man takes to receive the justification that God offers.

The Jewish Christians had destroyed the law when they trusted Christ. Then they were seeking to rebuild the law. They were going back to the Law after they had already recognized the failure of the law.

Paul's relationship to God, sin, and self had so been changed by his experience on the Damascus Road that he was no longer directed and dominated by the Law. The Law makes a person aware of his sin and the consequences of that sin. He was done with the law like a dead man. Faith in Christ brings the right relationship with God that the law cannot provide. Through the power of Jesus' sacrificial death Paul has died to his old way of life. Christ's death means the cessation of the old life of sin as well as of legal justification. His new life is more real. In fact, Paul no longer lived but Christ was living in Paul. If Paul could speak of living at all, it was because of his faith in Christ who gave the support and indwelling power. He is completely under the direction of Christ in that he regards his attitudes and actions as instigated by Christ.

Paul counters the charge that by replacing the law as a means of salvation he has thwarted God's grace. It is the exact opposite. If a person could be made right with God through the works of the Law, then Christ should not have died. If we add works of the Law to Christ's death on the cross, then we indeed have made a farce of Jesus' death. Paul emphasizes the absolute sufficiency of Christ for salvation. Nothing else is necessary. Anything in addition to faith in Jesus for salvation is in opposition to the grace of Christ.

Your Goal as the Leader of this Bible Study:

Look back to the beginning of this Teacher Preparation where the Main Idea, Question to Explore and the Teaching Aim are listed for this Bible Study. The "**Aim**" is clear. "To lead the class to identify blind spots they may have about living the gospel in all aspects of their lives." Your goal should include helping each participant look objectively at his or her life and search out ways to correct the parts that do not reflect the way that Jesus would have them believe, think, and live.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

Walking the Talk

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

Galatians 2:1-6, 11-21

Background Text

Galatians 2

Main Idea

When we truly understand and receive the gospel, we express it in all aspects of our lives.

Question to Explore

What blind spots do you have about how the gospel affects your life?

Teaching Aim

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Connect with Life:

Tell this story: Hope Baptist Church had an established pattern for Sunday morning worship services: Sing the doxology, prayer by the pastor, one hymn, announcements for the week, two hymns, stand on the last verse of the second hymn, offertory prayer, offering, special music, sermon, invitation time, benediction. The pastor felt that growing out of the worship experience, the members needed specific ways to channel the commitments they had just made. On a certain Sunday he made the announcements for the week after the invitation time and before the benediction. During the next week this was the subject for discussion among members. Could this

be real worship having the announcements at the close rather than after the first hymn? Though this seems a petty issue for conflict, we see that the early church had similar problems. There was the question of what was really necessary for salvation and how believers were supposed to live.

Guide the Study:

State: Let's read Galatians 2:1-6 and see more about this turmoil.

Request a person to read Galatians 2:1-6.

Look for an opinion: What was the source of the problem? (False brothers had gotten into the church).

Seek a response: What were they doing? (They were spying on the freedom that Christians had in Christ).

Ask: What did these false teachers want? (They wanted Gentiles to be circumcised and obey the Jewish law).

Share this: These teachers were not just being contrary. God had chosen the Jewish nation as his chosen people. He led them out of Egypt. He gave them the Ten Commandments and the Law. He had given them the priesthood, sacrifices, and holy days. They had been taught the law. Their priests and teachers had given them instructions. Now, Paul and the Gentiles said that the Law no longer needed to be followed. They said that a right relationship to God came through faith in Jesus Christ. This alarmed those accustomed to following Jewish law.

Look for a short answer: What did Paul do? (He went to Jerusalem).

Now ask the group: What did Galatians 2:1-2 say was the reason he went? (In response to a revelation from God and to explain what he was preaching to the Gentiles).

Continue: Who did he go to and what did he do? (He went privately to those who seemed to be leaders in a private setting).

Contribute this: Today, when an individual has a complaint about something that happened at church, what is a common practice? (Talk after church to friends, complain to members and non-members, bring it up during small group meetings, make a motion in business meeting).

Seek a brief discussion on this: Why do you suppose Paul went to the leaders privately? Allow time for responses.

Request a response: What did these want Titus to do? (To be circumcised in obedience to the Jewish Law).

Ask: What did Paul say they wanted as indicated in v. 4? (They wanted to make Christians slave to the law).

Then ask the group to respond to this: What was Paul's reaction? (He did not give in to them).

Look for an answer: How much was Paul influenced by the leaders and influential people?

Offer this commentary: He was not influenced by them. He said that their position and appearance made no difference to him. How often are we influenced by charismatic people or individuals in positions of authority? Paul was consistent with the message that had been revealed to him by God. He did not deviate from it. He dealt with the disagreement with influential people in a private manner. Verses 7-10 tell us that the leaders perceived that Paul had indeed been assigned by God to preach the gospel to the Gentiles. The leaders gave Paul and Barnabas their approval. They agreed that Paul should go to the Gentiles. They asked that the Gentile Christians remember the poor.

Say: We find that the problem came up again in Antioch. Let's read Galatians 2:11-14.

Have a person to read Galatians 2:11-14.

Add: Peter came to Antioch and ate with the Gentiles. Soon men from James, one leader of the church at Jerusalem, arrived and Peter quit eating with the Gentile believers.

Urge opinions for this: Why do you suppose he did that?

Tell them: v. 12 tells us that he was afraid of those who belonged to the circumcision group. What happened then? (Other Jews joined him).

Ask: What did Paul call this action? (Hypocrisy).

Contribute this: Have you ever seen an influential person take an action that influenced other people to follow? Allow time for answers.

Ask: Were they always right?

Present this: In one church when a vote was being taken many individuals looked at a certain leader to see how he voted. In another church a group of people would approve any motion that one leader made.

Ask: What does v. 14 say should be our criteria for judging an action? (It should be in line with the truth of the gospel).

Request a response: What action did Paul take in this controversy as recorded in v. 14?

If the group does not respond with logical conclusions, offer the following as a suggestion: He confronted Peter in front of them all and told him that he was changeable. He was living the life according to grace as a Gentile and not following the Jewish tradition and at the same time he was teaching that Gentiles should live according to the Jewish law.

Say: Picture a policeman with a small boy standing before Jesus. The policeman says to Jesus, "This person is yours now. I have done all I can for him."

Now urge a person to read aloud to the group Galatians 2:15-21.

Comment on this passage using what you learned in the section from the **Teacher Preparation**.

Summarize by writing on the white board ***"For by grace have you been saved through faith--and that not that of yourselves, it is the gift of God--not by works."***

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Encourage Application:

Leader: Hand out copies of the statements listed below as indicated:

Say: People have blind spots do about living the gospel? What does the Bible say about the statements you have been given? Do you agree or disagree? Why? Read each statement and give time for class to discuss. Ask why they agree or disagree.

These statements for discussion are found on the final page of this session. They are in larger print for copying and distributing to the group so that each person can have a copy.

As long as I do certain religious acts it doesn't matter what else I do.

If other Christians don't believe like I do, I don't have to accept these people.

Church leaders can disagree.

Confrontation in the church should be avoided in all instances.

Once I have trusted in Christ I can live anyway I want.

There is a difference between church traditions and the Gospel.

Refer to the story about Hope Baptist Church printed in the "Connect With Life" section at the beginning of this plan.

Ask:

What was the real problem in this church?

Why were some people disturbed about when the announcements were made? Allow time for responses such as:

"We've never done it that way before,"

"I just feel better when I don't have to change,"

"It disturbs the good feeling I've gotten from the sermon."

Add these questions:

Does this practice change the gospel?

Do these members have a blind spot? Allow time for discussion.

Finally, hand out the copies of the following questions (found on the final pages of this session).

Then urge the learners to silently think about the following personal questions:

Do you have a blind spot?

Are you upset with someone's actions in our church?

Why are you upset with them?

Is it because they are invading your comfort zone and doing something that makes you uncomfortable?

Is their behavior another way of doing something or is it in opposition to the gospel?

Are you willing to examine whether the problem is emotional or Biblical?

Are you willing to accept those that have a different view from you?

Close the study by asking a person to lead in this prayer: Pray that God will help us be aware of our inconsistencies with what He desires for us.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

Youth!!! Take Ten

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

Walking the Talk **Galatians 2:1-6, 11-21**

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

Listing Needs for Thinking and for Action

Youth often have good ideas, but feel that their ideas may not be accepted by church leaders. Each of you list on a sheet of paper some things you would like to see changed in your church. During this week, pray about your list.

Ask yourself which things are important enough to talk about with church leaders. If the change involves somebody taking responsibility for a new task, are you willing to be the one in charge?

Worship Time (Suggested time: 30 minutes)***Walking the Talk***
Galatians 2:1-6, 11-21**Beginning the Service:**

Sing **Behold, What Manner of Love**, *Maranatha Praise!* 3rd Edition. #45; CCLI #1596
Come Into His Presence, *The Worship Hymnal* #584, CCLI # 18819

Have a child or young person read Psalm 95:1-7. Make a copy of this from the next to the last page of this session.

Come, let us sing for joy to the Lord;
 let us shout aloud to the Rock of our salvation.
 Let us come before him with thanksgiving
 and extol him with music and song.
 For the Lord is the great God,
 the great King above all gods.
 In his hand are the depths of the earth,
 and the mountain peaks belong to him.
 The sea is his, for he made it,
 and his hands formed the dry land.
 Come, let us bow down in worship,
 let us kneel before the Lord our Maker;
 for he is our God
 and we are the people of his pasture,
 the flock under his care.

Offering:**Praying for the World:**

Pray today for churches in your town or area. Call them by name and pray that they may be churches which share the good news that Jesus saves. Pray that harmony and love will be expressed within the church and to the community beyond the church. Pray this same prayer for your own church.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

That's What It's All About Galatians 2:20

Introduction:

A silly song sometimes sung and danced by children says:

Put your right foot in,
Put your right foot out,
Put your right foot in and shake it all about.

Put your left foot in,
Put your left foot out,
Put your left foot in and shake it all about.

Do the hokey-pokey,
And turn yourself around
That's what it's all about.

That's what it's all about. We spend our lives trying to figure out what life is all about. Like the children we put our left or right foot in tentatively to see if that is what we should do or believe. Most people go through life without figuring out the great meaning and purpose for life.

What does Scripture say? ***"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God who loved me and gave himself for me (Galatians 2:20 NIV).*** That is what it is all about. Christ in you will give meaning and help in time of terrible news, grief, or judgment. Christ in you will make your everyday existence a thing of beauty.

The Gospel of John begins by telling us that everything was created by and for Jesus Christ, God's beloved Son. Although Jesus is God in flesh, a name above all names; He is willing to live in us by the New Birth. He will bring His power, purpose, and provision when he enters our lives. Jesus Christ is available to all of us, not just a few.

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He can and will come and live in any of us who will receive him. That's what it's all about!

I. The Christian life commences with Jesus.

We do not receive life from Jesus because of our goodness, attractiveness, personality, accomplishments, or intelligence. The Christian life is possible only because of the power of Jesus Christ. Romans 1:16 says, ***"I am not ashamed of the gospel, because it is the power of God for salvation of everyone who believes."*** The new life is produced by the gospel of Jesus Christ. He alone is able to change our lives by the new birth. Regeneration is another word for it.

(Share your personal testimony of salvation.)

II. The Christian life continues with Jesus as long as you live on this earth.

After Jesus saves us, we do not move forward under our own power. Every part of life, past, present, or future, is possible by the power of Jesus Christ. His power is at work in us. Paul was a different man when he met Jesus on the Road to Damascus. He no longer lived for his own ambitions, but gave his life to live for Christ. He clearly understood the life-changing power of God. He later wrote to the Corinthians ***"You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts (2 Corinthians 3:3)."*** Paul understood ***"That he who began a good work in you will carry it on to completion until the day of Christ Jesus (Philippians 1:6)."*** The Christian life continues with Jesus.

Most items you purchase come with a guarantee. Some will last for a short time; others may last for months, miles, or years. Even a lifetime guarantee makes you wonder if it means your life or the life of the item bought. You must read the fine print to know the terms of the guarantee. Remember this: The power of Christ comes with a lifetime real guarantee. There is no ninety day limited warrant. There is no fine print. What Jesus started in you, he will finish. Nothing or nobody will stop him! Why don't you say with Paul, ***"I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him in that day (2 Timothy 1:12b)."*** A life lived on that foundation will honor God daily.

III. How can a person get in on this?

Note Galatians 2:16, ***"Know that a man is not justified by observing the law, but by faith in Jesus Christ."*** By faith in Christ, a person is declared by God to be righteous. A relationship with God is begun. Faith is believing that Jesus did live on the earth, died for our sins, and arose on the third day. He is God's Eternal Son who can transform any life. Any person who believes that and asks Jesus to take control of his life as Lord and Savior will be given the new life with its great guarantees.

Are you willing to make that choice? That is what it is all about!

Call to Commitment:

What is it all about? Our Bible study today reminded us to be careful to keep the message of salvation by grace free from limitations we want to put on it. Our human tendency is to evaluate ourselves and others by the things we do. The message of salvation only by grace runs counter to our answer to the question, "What is it all about?"

Our worship time today has reminded us of the fact that as believers we no longer live, but Christ lives in us.

Let us commit ourselves to Christ anew with the reading of Galatians 2:20, ***"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."***

Concluding the Service:

Sing **I Have Decided to Follow Jesus** which is found in many hymnals.

Psalm 95:1-7

Come, let us sing for joy to the Lord;
let us shout aloud to the Rock of our salvation.
Let us come before him with thanksgiving
and extol him with music and song.
For the Lord is the great God,
the great King above all gods.
In his hand are the depths of the earth,
and the mountain peaks belong to him.
The sea is his, for he made it,
and his hands formed the dry land.
Come, let us bow down in worship,
let us kneel before the Lord our Maker;
for he is our God
and we are the people of his pasture,
the flock under his care.

Prepare sufficient copies of these statements for each person in the Bible Study Time:

As long as I do certain religious acts it doesn't matter what else I do.

If other Christians don't believe like I do, I don't have to accept these people.

Church leaders can disagree.

Confrontation in the church should be avoided in all instances.

Once I have trusted in Christ I can live anyway I want.

There is a difference between church traditions and the Gospel.

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Galatians 2:20:

“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

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